

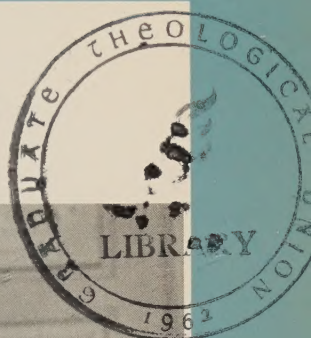
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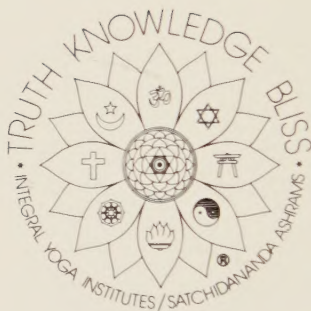
The Teachings of Swami Satchidananda

DEC 14 1981

JAYANTHI 1981



Sri Gurudev: One of Steady Wisdom
God's Agents by Swami Sivanandaji
Expressions of Love



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*"A true saint is a divine landscape or picture,
where all the rare beauties of God are lively
portrayed and drawn forth."*



*To our beloved Sri Gurudev Swami Satchidanandaji
Maharaj, himself a sparkling jewel of dedication,
we humbly dedicate this issue of Integral Yoga
Magazine on the auspicious occasion of his
67th Jayanthi (birthday).*

UPCOMING EVENTS WITH SRI GURUDEV
DECEMBER, 1981--FEBRUARY, 1982

DECEMBER

4 & 5	WASHINGTON, D.C.	Public Satsang and LOTUS Benefit
9	NEW BRUNSWICK N.J.	Public Satsang
10	NEW YORK N.Y.	Annual "Swami and Rabbi" Talk
11 - 13	POMFRET CTR. CT.	Weekend Program at Satchidananda Ashram - Connecticut
14 - 26	BUCKINGHAM VA.	Satchidananda Ashram - Virginia Public Satsangs, Jayanthi Cele- bration (22 Dec.), Christmas and tentatively scheduled ceremony to begin LOTUS construction
26 - 29	POMFRET CTR. CT.	Christmas & New Year celebrations and retreat
30 - JAN. '82	SANTA BARBARA CA.	Annual New Year's Retreat and Public Satsangs

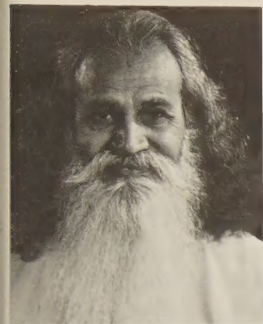
FEBRUARY

11 - 15	SEATTLE, WA.	Unity in Diversity Ecumenical Symposium
27 - 28	ST. PAUL, MIN.	Yoga seminar

Contact the Integral Yoga Institute or Ashram nearest you for
information.

The WORLD HINDU CONFERENCE. . .

sponsored by the Ministry of Regional Development, Hindu Religion, Hindu Culture and Tamil Affairs of Sri Lanka, will take place in Colombo for five days from the 22nd to the 26th of January 1982. We are glad to know that Sri Lanka is having a conference like this and we wish them all success. The World Hindu Conference Secretariat can be contacted at 244 Galle Road, Colombo 4, Sri Lanka.



Integral Yoga®

The Teachings of Swami Satchidananda

Volume 12, No. 6 December 1981

JAYANTHI 1981

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Satchidananda*

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CORRECTION: In the June issue of Integral Yoga Magazine, we printed several of Padma Wick's recipes. In the recipe for Bulghur/Parsley Salad the very important ingredient 1/3 cup olive oil was not listed. It makes a big difference in the results. Please excuse our error.

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Integral Yoga and You

INTEGRAL YOGA Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers, and Satchidananda Ashrams. These centers are vehicles by which the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga--including Hatha, Raja, Karma, Bhakti and Jnana Yogas--as well as instruction in Yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total Yogic living, are also possible. Those interested are invited to call or visit the centers.

The Ashram in Pomfret Center, CT, has national audio-video and book publishing and distribution services, a two-acre organic garden, and a number of cottage industries where members practice selfless service. The Integral Yoga School for children is located on the Ashram grounds; the Integral Health Services clinic and Integral Yoga Natural Foods Store have branches in nearby Putnam and in New York City.

For more information, to arrange a Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed on the inside front cover. We are here to serve you.

OM SHANTHI OM PEACE

Letters to Sri Gurudev



Recently Sri Gurudev received a small package from the Los Angeles Integral Yoga Institute who had been doing some work at his house in California (La Paz). In the package was a beautiful red velvet cushion with a tack stuck right into the middle. The following letter accompanied the package and offered an explanation:

Dear Papa,

Hari Om! I bow at your feet and offer you this tack. The other 240 brass tacks in your patio chairs are all shiny and gold, but this one is dull on top, with its golden plating worn away and with scratches and mars on its surface.

It took a lot of hammer blows that otherwise would have fallen on the other tacks. It was used to prepare holes for the other tacks to go into, and saved each tack many whacks. It never thought it would make it to La Paz, and thought it would just be tossed aside when its time of usefulness was past.

All the other little tacks are in place now, gleaming and happy to be with you in your chairs.

This tack is not good enough to have a place in your vinyl chairs, but here it is on a tuft of velvet by itself. It never expected to find its way into your hands. I don't know if there is anything you can

do with it, but if you will touch it once, it will leave this life in bliss. Of all the tacks this is the best one.

-Prema Gorshow, L.A., Ca.

Dear Ashram Family,

Om Shanthi. Thank you all so much for who you are and what you have given to me and helped me to see, just by your presence.

If any of you have any doubts, let me tell you, you are part of a living, working miracle -- as we all are. It's working!

-R.B., New York, N.Y.

Our Beloved Swamiji,

I just had to write to you, to express my happiness on hearing about my children Devendra and his wife Leela taking part in the fund-raising for the LOTUS shrine. I know it will be a huge success. My children enjoy doing anything that will help you in this project, and I can understand why. Enclosed is a little something to help the project along. I'm praying that I will see you again the next time I go to California. With all my love.

-O.G., S.Ozone Pk, N.Y.

Sri Gurudev replies:

Thank you for your sweet letter and generous donation to the LOTUS project. As you know this Shrine has been a longtime dream of mine. I feel that the time has come for us to put all petty differences behind us and to see the true unity behind all the religions. Then we will finally see a heaven on earth.□

Integral Yoga® Magazine

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SRI SWAMI SATCHIDANANDA is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. He is dedicated to the ecumenical movement, his motto being "Truth is One, paths are many." His main residences are in Pomfret Center, Connecticut during summer and Santa Barbara, California in the winter. He also travels widely, sharing with people through every possible medium: Lectures, conferences, radio, TV and newspaper interviews, books and visits to schools, seminaries, rehabilitation centers and many other groups.

One of Steady Wisdom

SRI SWAMI SATCHIDANANDA

from the book "Guru and Disciple"

What are the qualities of the Guru? How can you recognize him?

That is a very beautiful question. In fact, in the *Bhagavad Gita*, Arjuna - the disciple - asks Lord Krishna - the Guru - the very same question, though using a slightly different word instead of Guru. He says,

"What, O Krishna, is the description of him who has steady wisdom and is merged in the super-conscious state? How does he speak, how does he sit, how does he walk?" (Chapter II, Sloka 54)

A Guru is the one who has steady wisdom, a *stithapragnyam* in Sanskrit, one who has realized the Self. Having that realization, you become so steady; you are never nervous. You will always be tranquil, nothing can shake you. Your *pragnyam* or knowledge never fades nor gets clouded over. It is always in the Light. You call such an enlightened person *stithapragnyam* - a man of steady wisdom.

Now, how would you know such a person? It is very difficult because we all look more or less the same. We all have heads, shoulders, hands, trunk, legs. A man is a man, after all. That's why we sometimes hear, "What is this Guru business? He is just a man like us." He is - physically. When you see with the physical eye you see the physical body, and that body is in no way different from yours. Sometimes the Guru's body may even be weaker or more sickly than yours. Is that body the Guru then? No. Then how can we recognize him?

Lord Krishna answers:

"He whose mind is not perturbed by adversity, who does not crave for pleasure, who is free from attachment, fear and anger, is the sage of steady wisdom." (Ch. II, 56)

"He who is unattached everywhere, who is neither delighted at receiving good or dejected by evil, is poised in wisdom." (II, 57)



Such a man is what you call a Guru. It is not the body or the mind or the intellectual understanding - it is the Self which you call Guru. Only in the Self can there be perfect equanimity. It is that Divine within - not the man. Remember that. A man can never have this. When you see somebody and say "Guru" you don't mean the physical body or his intelligence, you mean the Self.

That Self is in everything, in everybody, so the Guru is also in everything. In reality every one of you is a Guru. But the trouble is that some people seem to know it, many do not seem to. We were all born with that knowledge but somehow we seem to have lost it. We call this "growing up" - growth. But certainly we know that an undesirable "growth" has to be operated on and removed, is it not? And that is the business of the one whom you call a Guru. Sometimes he performs gentle operations, sometimes really difficult ones, sometimes with a little local anaesthesia, sometimes with

total anaesthesia.

"He attains peace into whom all desires enter as waters flow into the ocean, which filled from all sides remains unmoved; but not he who is full of desires."
(II, 70)

That steady-minded person is like the ocean - totally contented. He is a person above wants. What is meant by "a man above wants"? He has no wants; he never wants anything. And because he doesn't want anything, it seems that all the things which are normally wanted by others want him. Isn't it funny? That's why the example of the ocean is given. The ocean never wants anything. It never sends invitations to all the rivers: "Hey, Missouri, come and meet me. Ganges, come. Kaveri, come. Mississippi, come." The ocean is just there and so all the rivers say, "Hey, I want to fall into you. I am falling in love with you." They really do fall in love with the sea and run headlong toward it like a mad lover running toward the beloved.

And what happens to the rivers when they reach the ocean? Before they arrive, they seem to have their own distinctions. Each has a different name, sometimes even a different color, size, shape, everything. But once they fall into the sea, into the arms of their beloved, they seem to lose all their distinctions. And another point is this: imagine that you don't want anything. You are just contented. So then everything starts coming to you. What will happen? Gradually your ego might begin to swell up. Right? But in the case of the sea it doesn't happen. Even after everything comes to it, it knows its own proper limit; it never swells up. So the sea teaches us these two qualities of a stithapragnyam.

This would also let you know what the Guru's attitude would be toward his disciples. Would a Guru make disciples? Not at all. No Guru is interested in creating disciples. Let us know that. In fact, no Guru will even declare himself a Guru. It is the disciples who recognize him as the Guru. They make him a Guru. If there are no disciples, how can he call himself a Guru? It is because a disciple learns something from someone that he calls him a teacher. Otherwise he is just there. He doesn't even want to expose himself. "Ask, it shall be given," the Bible says. Knowing the fitness of the student and his desire to receive, the Guru gives to him. Otherwise he waits.

This would also tell you that the Guru will not go after preaching. He is not a missionary. He won't knock on your door and say, "Come on, read this. If you reject it you will go to Hell." Maybe just to make it a little easier to find him, he will say,

"I am here." If you see something special and think he can help you go to him. Then he will reveal himself. So when a person really gets tired of the world's pursuits and feels he is not getting any eternal, everlasting peace and happiness, he comes looking for peace and joy. Then the Guru helps him.

How will a man of steady wisdom look at things? In the 18th Sloka of the Fifth Chapter, Lord Krishna says:

"Men of Self-knowledge look with equal vision on a brahmana (a spiritual person) imbued with learning and humility, a cow, an elephant, a dog, and an outcaste (V, 18)

In other words he will not make distinctions. He will be totally impartial. Whether he sees a sinner or saint, his eye is totally neutral, like the sun's. The sun shines not only on a palace but even on a dilapidated hut or a deserted beach. You see that equanimity everywhere in nature. A rose will smell the same whether you have bought it, borrowed it, or even stolen it. It will not say, "No, no, no, you didn't buy me. You stole me from the garden. I won't give you the scent." It is only the human beings who see with these distinctions: language, skin color, caste, country. But nature or God has *samadarshinam* - equal vision. And that is also the quality of a steady-minded person.

Lord Krishna speaks more about the qualities of an enlightened person in the Twelfth Chapter. But here he uses a different name for the man of steady wisdom. He calls him a true devotee, one who is very dear to the Lord.

Arjuna asks Krishna, "Which kind of devotee is really dear to You? You seem to be calling everybody Your dear, but who is really Your very, very most beloved?"

Krishna answers:

"He who hates no being, who is friendly and compassionate to all, who is free from the feeling of 'I' and 'mine', equal-minded in pain and pleasure and forgiving;" (XII, 13)

"Ever-contented, steady in meditation, self-controlled and possessed of firm conviction, with mind and intellect dedicated to Me, he, My devotee, is dear to Me." (XII, 14)

"He by whom the world is not agitated and whom the world cannot agitate; who is free from joy, envy, fear, and anxiety - is dear to Me." (XII, 15)

You might wonder what "free from joy" means. It doesn't mean he is always morose. You could say he doesn't get excited. Because if he got excited, naturally the opposite should happen; he should get depressed. He remains centered, because he has a constant excitement within. There's nothing more exciting than that for him. He sees everything outside as just temporary, just normal, and just fun. He is always experiencing that intoxication from within, so nothing else can intoxicate him anymore. My Master Swami Sivanandaji used to sing, "Hara Halume Alla Mastu Satchidananda Hum -- at all times I am Existence, Knowledge, Bliss Absolute!"

You can all say that because you are all that Satchidananda (Existence/Knowledge/Bliss). In

truth, you are that Guru - you are that Self. And once you realize that, you will be possessed by all these beautiful qualities. Nothing will be able to shake you. And until that happens, nothing else can save you. So let us realize that Self first.

Lord Krishna goes on:

"He who neither rejoices nor hates nor grieves nor desires, renouncing good and evil, who is full of devotion; he is dear to Me." (XII, 18)

"He who is the same to foe and friend, in honor and dishonor; who is the same in cold and heat, in pleasure and pain, who is free from attachment;" (XII, 18)

It means he is totally balanced. If someone brings me a beautiful garland of roses, you might say, "Oh, you should have seen the Swami's face. He was so happy about it." But if somebody had made a beautiful garland out of worn shoes, I should still smile the same way. If somebody praises: "Oh, you are a wonderful man. You did this and that. Oh you are a great Guru with so many thousands of disciples." Then all of a sudden from a corner we hear: "Bogus fellow, how many of you are running around this country? You couldn't do anything in your own country so you came here, huh? Rogue!" You should still smile at him. Think, "That's the way he sees me. He has the feeling to see me that way. Why should I worry about it?"

You know what you think about you. If you accept what he says, it means you don't know who you are. If one man says you are great and you get excited, and another says you are terrible and

you feel depressed - that means you don't know who you are. If you're a monkey and someone says you're a donkey, would you worry about it? No. "Well, probably you have a donkey's eye to see a monkey as a donkey, sir." That's what. So don't try to fish credits or praise from others. If you know who you are, you don't need to worry about others' opinions. Nothing affects you -- pleasure or pain, praise or censure. That is the sign of a man of steady wisdom, or a true devotee of God, or a Guru.

All of this is not just something intellectual. It's not that such a person makes a mental adjustment or alignment. If that were so it would be liable to get misaligned also. If a car runs on a bumpy road, the alignment may go wrong and have to be aligned again and again. So this is not mere intellectual understanding, let us know that. We can first know the Self intellectually, but we should ultimately experience it. And the experience comes only when we know who we are without the slightest doubt.

Again and again I would like to remind you not to take the physical body or even the intelligence of a teacher as the Guru. It is the Self. Because he has realized the Self, his intelligence gets a better light and his realization reflects through his intelligence. Then that intelligence talks of something because of that experience, not because his intelligence alone is something special. So when you address somebody as the Guru you are addressing the Self. Let us know that positively.

The scriptures say:

"Guru Shivo, Guru Devo, Guru

Bandhu Sareerinam, Guru Atma, Guru Jeevo, Guroranyam Na Vidyate.

"The Guru is Lord Shiva. The Guru is Divine. The Guru is your relatives. The Guru is your body. The Guru is your soul. The Guru is your Self. There is nothing but the Guru."

That means ultimately everything is that Self. With a description like this, who is not the Guru then? Can I say, "I am the Guru; you are not?" No. Everybody is the Guru. But when you do not seem to know that, you ask me and I say, "Hey, you are that." This is the final instruction the Guru can give a disciple when he is fit to understand it simply "You are That."

But unfortunately if we just say that, people think, "Is it that simple? Shouldn't it be something really difficult and complicated?" Our intelligence and ego want something complicated. Many people ask me, "What is your technique?" I say, "Be good. Do good. Be a nice person. Lead a selfless life. Take care of your body. Take care of your mind."

"Is that all? Is that what you call Integral Yoga? I thought you had some special technique." So then probably to satisfy the curiosity we have to have something. But the truth is, "Blessed are the pure in heart; they shall see God." Simple. Just become pure -- physically and mentally. You will see God. Then you won't need me anymore.

"But won't you show God to us? I'm not here to show you God. Nobody can ever show God to you. If the Guru does anything, he helps you remove the curtain which veils you from your own Divinity. Then you can see it. That is what is meant by Guru.□

The Nine Incapabilities

by Pasadika Suttanta (Buddhist)

The brother. . .in whom the intoxicants are destroyed, who has lived the life, who has done the task, who has laid low his burden, who has attained salvation, who has utterly destroyed the fetter of rebirth, who is emancipated by the true gnosis, he is incapable of perpetrating nine things:

1. He is incapable of deliberately depriving a living creature of life.
2. He is incapable of taking what is not given so that it constitutes theft.
3. He is incapable of sexual impurity.
4. He is incapable of deliberately telling lies.
5. He is incapable of laying up treasure for indulgence in worldly pleasure as he used to do in the life of the house.
6. He is incapable of taking a wrong course through partiality.
7. He is incapable of taking a wrong course through hate.
8. He is incapable of taking a wrong course through stupidity.
9. He is incapable of taking a wrong course through fear.

These nine things the *arahant* in whom the mental intoxicants are destroyed, who has lived the life, whose task is done, whose burden is laid low, who has attained salvation, who has utterly destroyed the fetter of becoming, who is emancipated by the true gnosis, is incapable of perpetrating.□



God's Agents

SRI SWAMI SIVANANDA

from the book "Bliss Divine"

A saint is a god on earth. To him, the whole world is mere straw. To him, gold and stone are alike. To him, pleasure and pain are the same.

A saint lives in God. He has realized God. He knows God. He has become God. He speaks of God. He shows the way to God. He is one with God.

Saints are God's agents on earth. God reveals Himself in a saint in His full glory, infinite power, wisdom and bliss.

The saints constitute a ladder for the pilgrims to the shrine of God. Wherever saints and sages stay even for a half-second, then and there are sacred places born.

A saint is a blessing on the earth. Saints are the living symbols of religion and are the true benefactors of humanity. Throughout history, saints have played a great part in preserving spiritual values in the world.

A saint is a spiritual washerman. He applies the soap of devotion and knowledge, and removes the spots of sin in world-

ly people. In his presence, people become holy.

The moment the mind thinks of a sage, immediately all evil desires, base passions, are brushed aside. Meditation on the lives of saints is equal to holy company. Study of their teachings is equal to holy company.

To think of the lives of saints to live in their company, to have the good fortune of receiving their blessings, is to draw forth upon yourself a shower of purity, inspiration and divine consciousness.

The Nature of a Saint

A saint is free from I-ness and mine-ness. He is free from lust, anger, and greed. He loves all beings as his own Self. He is endowed with dispassion and mercy. He speaks the truth and serves all. He ever meditates on the Lord. He has divine knowledge. He is fearless and generous. He never begs, but gives. He is majestic and lordly. Such a one is rare in the whole world. He is not easily found.

Love is the very breath of a saint. Mercy is his very nature. His heart overflows with compassion. He does not look to the faults of others. He returns good for evil and blesses those who curse him.

The heart of a sage is a flame of love and his whole being thirsts for the uplift of suffering humanity. He forgets himself utterly and lives but for the sake of others.

A saint sees the whole world as the projection of his own soul. A sage sees unity in diversity. He becomes one with the whole world.

A sage is a youth amongst the young, aged amongst the old, brave amongst the brave, a child amongst children. He feels the pain and suffering among sufferers.

Do Not Judge

The sage moves among men, but he is unseen by most; he is taken by them as an ordinary man.

Only a sage can know a sage. He will sometimes appear like a Sarvajna, an all-knower. He will sometimes appear like an Ajnani, an ignorant man. He knows when to act like a wise man and when to behave like a fool. Do not judge him. If you approach him with the proper faith, devotion, and spiritual thirst, he will impart the highest knowledge to you. If you approach him with a bad motive, he will behave like a madman and you will be deceived. Great will be your loss then.

A liberated sage need not be a genius. He need not be an eloquent speaker, orator, lecturer, or professor. But he is calm, serene, and tranquil. His silence is superior eloquence. He has equanimity and balanced mind. He has equal vision. He has divine wis-

dom and intuitive knowledge. In his presence, all doubts are cleared.

There is no caste among saints and sages. A sage is like a lion out of the cage, free from shackles of caste, creed, profession, tradition. In higher religion there is no caste. Many untouchables have become great saints.

There is no real difference between a Christian mystic and a Hindu saint. The messages of all the saints are essentially the same. You cannot apply the worldly yardstick to measure the greatness of the saints. Do not superimpose defects on them because of your own mental limitations.

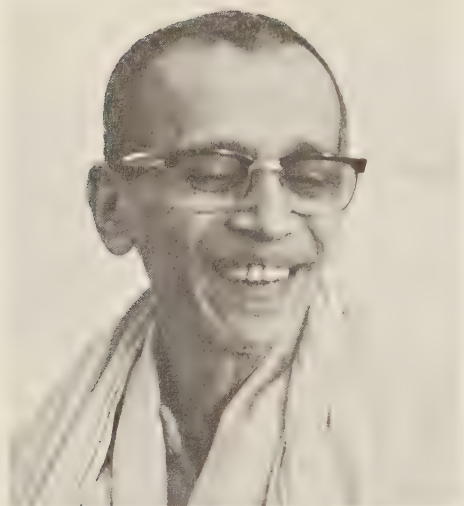
Company of Saints

To benefit from the company of saints, you have to prepare yourself first. Do not go with any preconceived notion or prejudice. Go with an open, receptive mind. Go without expectations. Approach them humbly, respectfully. Assimilate what appeals to you. If some of their teachings do not appeal to you, you need not take them to heart. What may be suitable to another may not be suitable to you.

When you go before a sage, do not ask him questions out of mere inquisitiveness. Sit in his presence humbly. Observe him. Listen to him without prejudice. Ask him only such questions about which you really need clarification. Ask him only pertinent questions.

Meditate in the presence of a sage. You will get inner light which will clear your doubts.

Spiritual opportunity is a rare privilege. Do not lose such opportunities. Take recourse to the company of sages and saints. One moment of company with the Holy builds a ship to cross this ocean of life. □



Spirit Responding to Spirit

SRI SWAMI CHIDANANDA

The differences in views and opinions in matters like politics and economics are understandable. But such differences of opinion and approach exist in the spiritual field also, even though the seekers have one common end as their aim, the realization of the Supreme Being. One reason is that different facets of the Ultimate Truth are presented to different seekers.

Suppose a pillar is made of gold and silver -- gold on one side and silver on the other. Viewed from one side the pillar appears to be only gold. The second explanation given is that different people have got different capacities of grasping or understanding. Each one is able to grasp according to his capacity. So there are differences in the method of approach, like absolute monism, qualified monism, etc., to suit different people of different capacities. Therefore, there are no inconsistencies in the scriptures and they deserve our faith in them. Even with a grain or a mustard seed of faith you can do what is seeming-

ly impossible.

Where is the need for faith? Cannot man use his intellect and know things? No, because of the limitations of the mental process. Great people both in the East and the West, after having experienced the Highest, have stressed the need for faith, and they could not have made a misstatement, for they had no purpose to do so.

In all our experiences of external objects, there is the person who experiences, the process of experience, and the object experienced. Without these three factors one cannot live. Every moment of one's life they are present. These triple factors have to be annihilated for attaining the Supreme Experience. And then Consciousness alone remains. The Supreme Experience alone is present.

The nature of the Supreme is existence. This can be illustrated by an example. You go to a jungle and see a tree there. The tree is. Suppose a wood-cutter cuts the tree; it is then called 'log'.

Though the tree has changed its form and name, its existence has not disappeared. It exists in the name and form of the log. If the log is then made into planks of wood, then the log is not there, but the planks of wood are, or each plank of wood is, there. The existence aspect continues. Suppose these planks are converted into tables or chairs; then the planks are not there, but still the tables and chairs are there. If after some years the tables and chairs become useless and are reduced to pieces of wood, then the tables and chairs are not there. If these pieces of wood are burnt, then the ashes remain. The wood now exists as the ashes. And if the ashes are also annihilated, according to the scientists, they still remain as atoms. Thus existence continues. The ultimate Truth is Existence, Eternity.

Limited Senses

But we are not able to experience the Truth with our senses and the mind, for they are limited in their scope. One sees an object at night as long as there is light. But if the light is put off, in spite of his having his eyes opened he cannot see anything. The eyes are dependent upon something external in order to see, namely, the presence of light. However, if there is too much light, the eyes will be dazzled or even perpetually blinded. Again if a curtain hides an object, the eyes cannot perceive it. If a crystal-clear glass tumbler is filled with pure water, from a distance it cannot be said whether it contains water or not. If you are affected with a cold, you cannot smell an object. You cannot hear a very low sound, and a powerful

sound may deafen your ears. When you are absorbed in some thought, you cannot hear the external noises. However delicious it may be, a third or fourth cup of milk ceases to be delicious. If the milk was really delicious, it must have been delicious always. Then, how is it that a fourth cup of milk is not delicious, and a fifth cup causes vomiting?

So, our senses are limited in their scope. We cannot have uniformity of experience through the senses. You cannot always remember the past nor can you foretell the future. However intellectual one may be, one dose of opium is sufficient to cause loss of consciousness. Such are the limitations of intellect and senses. Further, jealousy, anger, prejudice, depression -- all these cloud man's vision. If a man is cheerful, everything is beautiful to him. Otherwise everything is ugly to him. If a man is filled with hatred, everyone becomes an enemy to him. If his mind is filled with love, everybody becomes his friend. Thus knowledge derived through the mind can never be dependable.

Leap into Unknown

Then, are the senses and intellect not useful at all? They are useful, of course, but to a certain extent. Up to a certain stage intellect is useful, but when that stage is reached, the intellect is no longer useful. Even in Vedanta, which is mainly a process of constant enquiry and analysis, the intellect has to be avoided when one reaches the point of meditation, of drawing the mind inward. Master-minds knew that mind was not the essential part of man, and so they gave a kick to

the mind and intellect and boldly took a leap into the Unknown. They had direct experience of the Truth and enjoyed the Supreme Bliss which they wanted to share with others. So they said, "Come ye, O seekers, we will show you the way to eternal beatitude, where there is perennial bliss and lasting peace."

Faith is Spirit responding to the Spirit. The ultimate essence in man responds to the Infinite. Faith does not spring from the mind and senses. Faith is a power. It is a great primal power which elevates man and lifts him to the transcendental experience.

If a spiritual aspirant has no faith in the teacher, if he doubts that what his teacher says is correct, how can he learn anything at all? Even in our daily life, faith is indispensable. Somebody cooks food and we take that food. We go to a doctor for medicine and take the medicine that he gives without thinking that what he gives might be poison.

In the spiritual realms also, the case is the same. There have been sages who have plumbed the depths of truth and given out their experiences. We repose faith in the words of persons who say that they have visited the moon. Similarly it is reasonable to repose faith in the words of those who have seen the Truth because they say: "We have experienced the Truth, so you can also experience the Truth, provided you do what we have done in order to experience the Truth. Experiment for yourself and then see whether you attain the same result or not."

The sages give us assurance that we can also experience the Highest Truth by following the

proper self-analysis.

Saint Tulsidas says that faith is like the hand-maid of a queen. If anyone wants to see the queen, he cannot be led by the servants of the palace to the innermost chamber in which the queen is. Servants may lead a visitor only as far as the gateway to the innermost chamber. Thereafter, one of the hand-maidens of the queen alone can take the visitor to the queen.

All our reasoning, theoretical knowledge, etc., will take us only up to a certain stage. Beyond that they cannot help us. Only faith can help us in attaining the Supreme Experience.

Faith is necessary for all aspirants, be they Raja Yogins, Bhakti Yogins or Jnana Yogins or of any other persuasion.

May God bless you all with supreme Faith.□

Sri Swami Chidananda is a brother monk of Sri Gurudev and is one of the foremost disciples of Sri Swami Sivanandaji Maharaj. Sri Chidanandaji is President of the Divine Life Society in Rishikesh and the author of many books.

"Prayer covers the whole of a man's life. There is no thought, feeling, yearning or desire, however low, trifling or vulgar we may deem it, which if it affects our real interest or happiness, we may not lay before God and be sure of His sympathy. His nature is such that our often coming does not tire Him. The whole burden of the whole life of every man may be rolled on to God and not weary Him, though it has wearied the man."

-Henry Ward Beecher

Sun Shine



by Sri Gurudev

Once a man wanted to be away from the sun, so he said, "Go away, Sun, I don't want you." He closed all his doors and windows, sat in a dark room, and started cursing the sun. "I don't want to see you anymore. Don't come into my house."

After a while he slowly opened the door and the sun started pushing in. The man said, "No! No! Get out!" and slammed the door in the face of the sun. Then after a while he opened the door a little and again the sun came.

The man cried, "What is this? Aren't you ashamed? Don't you have any pride? I am scolding you. Aren't you offended? Why don't you stay away? Why do you want to come into my house?"

The sun just smiled and said, "That's my nature. If anybody opens the door, I just walk in.

I don't need invitations. You can't push me out. You can't even invite me. All you have to do is open the door. I don't wait for your invitation and I am not offended by your scolding. All I need is an open door. If the door is open, you can't even stop me."

The sun shines on a holy church and on a dirty street. It shines on gutter water; it shines on pure water. It falls on everything. The sun knows no darkness. It is only we who know the darkness as well as the light. The light never knows darkness because as soon as it comes into a place, the darkness is immediately gone.

God is like the sun. He shines on everyone equally. He never blesses one person and condemns the other. No. He loves every one the same.

And just like the sun, God is always there outside the door of your heart. If you open the door of your heart, even a little bit, He will come shining in.□

Expressions of Love

SADGURU-DASHAPUSHPA-MANJARI

Beloved Master,

With your infinite grace you initiated me out of mercy when I approached your blessed feet for guidance and shelter. Recalling these ten years passed under your constant presence and blessing, ten slokas came to my mind and for you I wrote them down in Sanskrit and in English. I am not fully versed in Vyakarana and I sincerely hope you won't find too many mistakes in the Sanskrit I have used. I also know you won't derive anything new from this praise of your holy person, but at least allow me to chant it in your honour. This is how I have ever seen you. Ever yours with loving Pranam,

*Swami Yogananda,
Kaivalya Ashrama, France*

NAMO'STU TE GURUDEVA
SATCHIDĀNANDA-SĀGARA/
PARAMAHAMSA-VARISHTHAH
SUTEJO-MAYAS-TVAM-ASI//

Salutation unto Thee, O divine Master!
Ocean of Existence, Knowledge and Bliss!
Thou art the best of supreme swans (renunciates),
Thou shinest with godly effulgence.

NAMO'STU TE DAYĀ-SINDHO
PUNYA-KĪRTE MAHA-MATE/
NIJA-SAMĀDHI-STHAS SVĀMIN
STHITA-PRAJNAS STHITI-PRADAH//

Salutation unto Thee, O River of mercy!
Holy-famed! Great-minded One!
Thou art established in natural enlightenment, O Master!
Thou art of steady knowledge and the giver of steadiness.

NAMO'STU TE YOGIVARA
SUBUDDHE YOGAVITTAMA/
YOGĀNANDA-KARO'SI TVAM
YAMA-NIYAMĀLAYAS-CHA//

Salutation unto Thee, O best of Yogis!
Pure intelligence! O best Yoga knower!
Thou art the promoter of Yogic bliss and
the abode of abstinences and observances.

NAMO'STU TE JNĀNA-MÜRTE
PARAMA-SANNYĀSA-NIDHE/
SHAMA-DAMĀDY'ANVITO'SI
NIDIDHYĀSANA-SAMYUTAH//

Salutation unto Thee, O Wisdom personified!
O Treasure of supreme renunciation!
Thou art endowed with peace of mind and sense control,
Thou art perfectly unified in deep meditation.

NAMO'STU TE SUPRASANNA
SHUBHA-NETRA SITA-SHMASHRO/
SHUBHA-SHĪLAH SHUBHĀCHĀRAH
SHUBHA-KARO'SI TVAM PRABHO//

Salutation unto Thee, O most serene One!
Thou with auspicious eyes and pure white beard!
Auspicious is Thy character, auspicious Thy conduct,
Thou art the cause of auspiciousness, O Master!

NAMO'STU TE PREMA-RŪPA
BHAKTA-PRIYA BHAKTI-MÜRTE/
NISCHALA-BHAKTI-DĀYAKAH
SUMANTRA-JNAS SUVRATAS-TVAM//

Salutation unto Thee, O Expression of Love!
Beloved of devotees! O Devotion personified!
Thou art the bestower of unwavering devotion,
the knower of holy Mantras and Thou art holy in Thy vows.

NAMO'STU TE YOGIRĀJA
YOGA-DARSHANA DESHIKA/
PANCHA-VRITTI-NIRUDDHO'SI
PANCHA-KLESH-TANŪ-KARAH//

Salutation unto Thee, O sovereign Yogi!
O Teacher of traditional Yoga!
Thou art the restrainer of the five mental modifications and
the reducer of the five afflictions (starting by nescience).

NAMO-STU TE VIDYĀ-GURO
 DIVYA-GURO DĪKSHĀ-GURO/
 TATTVA-JNANA-PRAKĀSHAS-TVAM-
 ADVAITĀNUBHAVA-PRADAH//

Salutation unto Thee, O Master of learning!
 O divine Master! Master of initiation!
 Thou art the revealer of the knowledge of Truth and
 the bestower of non-dual Experience.

NAMO'STU TE KĀMAPAHA
 SHUDDHA-MATE PRAMĀDĀRE/
 SHUDDHA-BODHAH SHUDDHA-BHĀVAH
 SHUDDHĀNANDAI'KA-RASAS-TVAM//

Salutation unto Thee, O dispeller of desire!
 Pure-minded One! Opponent of negligence!
 Pure is Thy understanding, pure Thy feelings.
 Thou art the one essence of pure Bliss.

NAMO'STU TE SHĀNTI-MÜRTE
 KSHĀNTI-MÜRTE MOKSHA-MÜRTE/
 YOGA-STHAH KRITA-KRITYO'SI
 SAHAJĀNANDA-LĪNAS-TVAM//

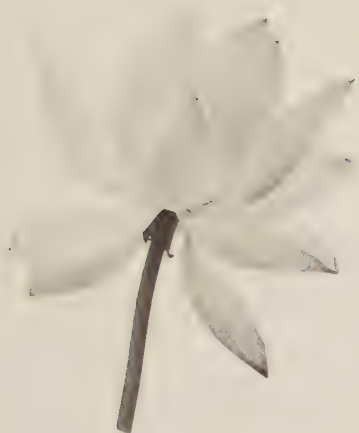
Salutation unto Thee, Image of peace!
 O Image of patience! Image of Liberation!
 Established in Yoga and perfectly accomplished,
 Thou art immersed in natural Bliss.

GURU-STUTIM-IMĀM PUNYĀM
 YAH PATHED-ĀDARĀD-BHAKTYĀ/
 GURU-PRASĀDAM-ĀPNOTI
 SAT-CHIT-SUKHAM CHA YĀTI SAH//

He who recites this holy praise of the spiritual Master,
 with deep respect and devotion, obtains the Master's grace
 and reaches the (state of) Existence-Knowledge-Bliss.

iti Shrī-Sadguru-Satchidānanda-Pūjyapāda-shishyasya
 Shrīmad-Yogānandasya virachitā
 SHRĪ-SADGURU-DASHAPUSHPA-MANJARĪ samāptā//

Thus ends the "Bunch of ten flowers to the holy Master" composed
 by the fortunate Yogananda, disciple of the holy Master Shri
 Satchidananda of venerable feet.□



THE LOTUS

Splash a little water up
Onto a lotus leaf.
The watery pearls are beautiful
Almost beyond belief.
Soon there is not a trace of them,
As stolen by a thief.

Nothing can defile or wet
This pure and gentle flower.
Although it touches earthly things
Its thoughts are never sour.
How like a soul it is that has
At last seen Godly power.

OH lovely lotus lily with your
Shining leaves so green,
Growing out of ooze and slime
You are so fresh and clean.
I am like your muddy roots
With glories yet unseen.

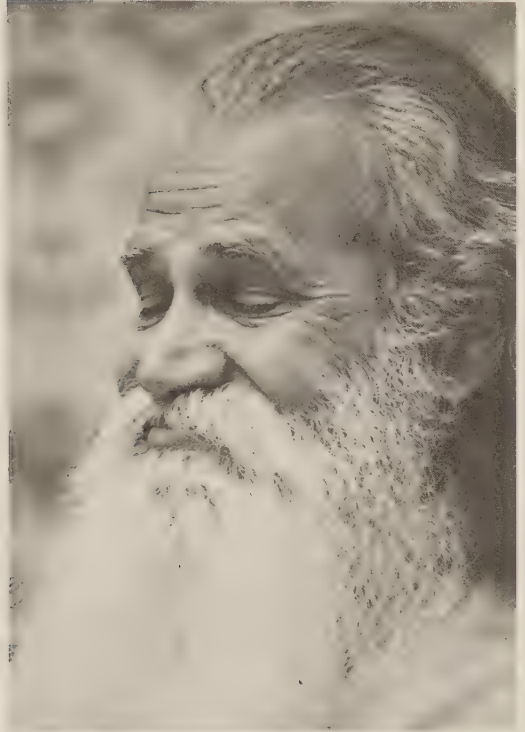
*Colin K. Reed,
Merrivale, Natal*

Photograph of the lotus flower by Maitreya Cerone, Los Angeles

* * *

★

by Palitha Smith, Chicago



HIS GENTLE TOUCH

His gentle touch
like a flowing river
nurtures life, as it
gracefully flows through
hearts of many.
His gentle touch
silently awakens all
to a song of love.
His gentle touch
reminds us that
we are one.

*Lakshman Faiola,
Chicago*

EXPRESSIONS OF LOVE

BETTER THAN SUPERMAN

letters from the Integral Yoga School Children to Sri Gurudev

Dear Gurudev,

You are the light of our hearts. You guide us through darkness when we can not see. When we need help you reach out and touch us and take away our pain. So now, Gurudev, we thank you for being with us all these years. Happy Birthday.

Love, Ramu - age 10

Dear Gurudev,

Happy Birthday. I love you and if it wasn't for you I would have a totally different life. And this is the best life.

Love, Mohini - age 8

To Gurudev.

You are really helping
me find my way

Through the
Storm of Life

I say

If I fall
I know you'll
Help me up

Some day.

Love, Bala - age 10

Dear Sri Swami Satchidananda,

Happy Birthday. You have helped my life be better. You have helped me be happy. Without you I would not be in this beautiful school. With your help I hope to be like you.

Love, Radha - age 9



Dear Swamiji,
Happy Birthday. I like you.

Love, Gopal - age 4

I hope this year's birthday is the happiest day of the year for you. You've taught me that there is nothing to be afraid of and I am working on it. Happy birthday. I love love love you.

Uma - age 7

Dear Gurudev,

I wish you a happy birthday. I wouldn't be glad if you weren't here because I would not get to learn anything. I am glad you taught me how to be brave.

Prasad - age 4

I think you're great. I love how you teach. You're very great at teaching. Happy Birthday.

Sean - age 5

Dear Gurudev,

Have a Happy Birthday. I am glad you were born otherwise we wouldn't be here. You taught me how to cry.

Love, Shanti - age 6

I like you very much. You are very good. You are the best person. You are better than Superman.

Ananda - age 4½

THE HYMN

A sign says: The Lord Is In This Place
she wonders is He in the broken glass
under the wooden beam
inside the crumbling brick?

She looks but doesn't see Him there
and then a hymn ripples
through her veins
someone says: here
the Lord glistens
on your cheek

*Krishnadasi Mouw,
Santa Barbara, California*

WE MEET AT HIS FEET

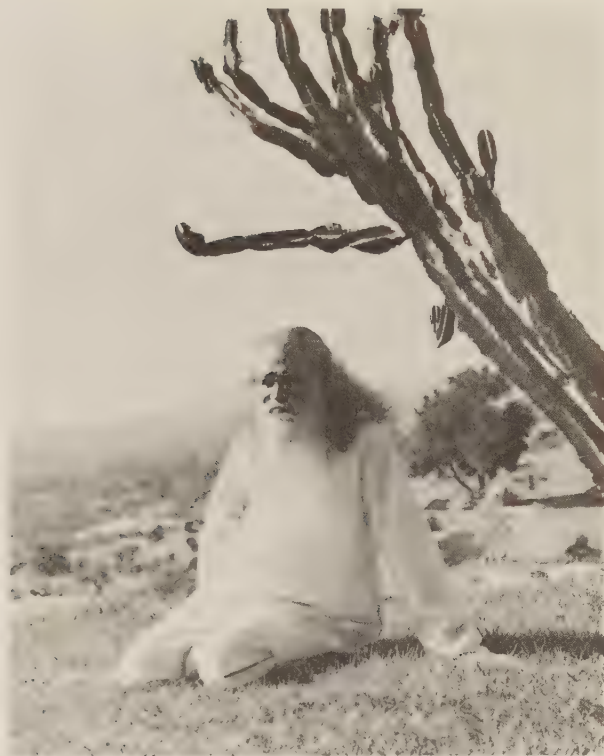
We meet at His feet

In that sweet-
smelling garden
where blessed seeds
of dedicated deeds
are sown;
where fragrant flowers
with peace-giving powers
are grown;

where Compassionate Light
transforming sight
has shone.

We meet at His feet!

*Sr. Joan Metzner, M.M.,
Maryknoll, New York*



by Dr. P.N. Rao, San Antonio, Texas

GURU

He sits

Glowing like a candle flame,
The calm eye of a raging whirlwind

And beckons,

Enter my heart

and grow strong,

Then enter your own

and fly.

*Rev. Janaki Carrera,
New Brunswick, New Jersey*



The Integral Yoga Institute, Detroit

LIKE THE SUN

You shine like the sun, Beloved Guru
bringing waves of joy and warmth
to this troubled world

You sit in silence though the
thunder roars, the lightning
clashes and the earth shakes
and trembles

The light from your eyes cools
our feverish minds and allows our
thoughts to melt into peace and
gives us rest - sweet repose

And you desire no thanks
as all your joy is your own

Grant us one wish - only to be
like you and feel the flowing of our
souls into the world bringing Love
and Peace to all.

*Rev. Bhagavan Metro,
Buckingham, Virginia*

RAINBOWS

When I gaze upon you
And count the blessings of your grace
I see Rainbows in the cloudless skies
That exist in inner space
 I entrust you with my very heart
 As along my path I walk
 Above me a sky of clearest blue,
 Beside me, your precious love
The rainbows that gather within me
Glow like prisms in the sun
With their only desire to cast their light
And make all men as one
 Each day that I live and breathe,
 As my karma I fulfill,
 In your service and your light
 I perform that which is your will
And when I gaze upon you
And count the blessings of your grace
I see rainbows in the cloudless skies
That exist in inner space.

*Joanna Kleber,
Montreal*

TO THE MOST BELOVED

Thou art the sun and the moon
Thou art the stars that twinkle in the dark'ning sky

Thou art the seed that waits within a mother's womb
 The dew that rests upon the thirsty ground.
Thou art my heart's blood and my every thought
The way my feet would tread - given the strength
 THOU ART MY STRENGTH - the stillness of my heart
 The tender blossom in a baby's hand.
Thou are the nectar for my thirsting soul
The hand that leads me through life's tortuous ways

Thou art my treasure
and my heart's delight

Thou art my all --
Thou art
Thou art.

*Patti McTavish, President
Scottish Yoga Federation*

Day-by-Day with Sri Gurudev



*EXPRESSIONS OF LOVE:
Guru Poornima 1981*

NEW YORK TIMES

The students who signed up for the Integral Yoga Hatha class at the New York Times were unaware that a special treat was in store for them. When Sri Gurudev heard about the class (taught by Swami Asokananda from the New York IYI), he offered to visit. The organizers of the class were delighted with the idea so visit he did on June 30.

Class members brought their spouses and friends, and a more intensely interested group would be hard to find.

Sri Gurudev chose as his topic the subject of good health; how we lose it and how we can regain it once lost. He cited examples of the success yogic treatment can bring, such as the experiments with heart patients at Baylor Medical School, and told how those experiments are continuing and expanding on the basis of all the favorable evidence.

The most compelling evidence supporting his teachings though, is his own robust and glowing self; and the class members were clearly impressed. They asked dozens of questions and were reassured to hear that they could wean themselves from their drug prescriptions by adopting better dietary habits along with Hatha practices.

Beyond the mundane level, they tuned into Sri Gurudev's calming presence and indeed glowed themselves. The session would have gone on and on, but Gurudev had another commitment so it was necessary to bring the fascinating dialogue to a close. The Times Hatha students are already planning a sequel.

-Kalyani Neuman

ASHRAMS NORTH SOUTH

Both Satchidananda Ashrams in Connecticut and in Virginia were filled with activities this summer and Sri Gurudev traveled back and forth between the two, delighting Ashramites and visitors alike with his *darshan* (holy company).

July marked the 15th year since Sri Gurudev first came to the United States. That he came from the Paradise of Sri Lanka to the pollution and delusion of New York City is still a source of amazement to his American devotees. It seems the supreme act of selfless service that he has patiently taught us that the beauty we see in him is really our own true nature. He has given a strong hand to pull us out of varieties of muck and mire toward the goal of seeing, knowing God in ourselves and all around us.

Both in Connecticut and in Virginia celebrations of Sri Gurudev's 15th year in this country reflected on what we were all like in 1966 and how we have grown. Many were hippies; some were drug addicts or alcoholics. Even those who did not go to such extremes were experiencing their own personal misery or discontent. Reviewing all that Sri Gurudev has accomplished in these 15 years makes it all seem like a miracle.

Of course, Sri Gurudev both at Connecticut and in Virginia reminded everyone that it was really God who did it all and simply used Gurudev as His instrument. We know of no other more pure and worthy instrument for God's work.

FLAG AND MONGOOSE

Early in the morning of the 4th of July, Gurudev raised the American flag for the first time over the Virginia Ashram. All through the morning it had been raining but as soon as Gurudev arrived, the rain stopped; and the flag was raised to fly in the sunshine.

The next day, the children from the Integral Yoga School had a fund-raising event which included a play and spaghetti luncheon. The play was the story of the half-golden mongoose. One of the beautiful stories from the great epic Mahabharata. It tells how the dedication and devotion of a family was so great that when a mongoose rolled in a bit of flour on their floor, the part of his body which touched the flour turned to gold. These children are so charming that they could do almost any sort of presentation and delight their audience. But they had spent hours and hours of preparation and rehearsal. The result was a thoroughly professional, entertaining and touching performance, presented with true and deep reverence.

When Sri Gurudev spoke after the play he said, "Have you ever seen children working this hard to build a school? That is true dedication. If you go to the school site (where land is now being cleared to build) and roll on the ground, you will turn golden." In speaking about education, Gurudev said, "Education should make an individual a super individual. It should dig into the hearts and minds of people and bring out the excellence which is already in them. That's what we're trying to do here. A good

teacher's duty is to pull out the weeds. He doesn't plant the excellence. It's already there." About giving money toward the school, the LOTUS, and other projects, Gurudev suggested, "Those who have lots and lots and lots of money, push one heap to the side to give. Those who have a little money, at least give a little. Those who have no money, simply send some good wishes."

BECOMING YOUNGER

In early July, the Advanced Teacher Training program was going on at the Connecticut Ashram, and Sri Gurudev was there for the last part of it speaking to the participants almost every night. The trainees had many questions for him.

"All your daily responsibilities are all Yoga," Gurudev reminded them. "Yoga should not make you feel you should neglect your daily responsibilities."

Someone asked about the Yantra which is above all the Integral Yoga altars. Among other details, Gurudev said that the Yantra represents the expansion of the cosmos from everything to nothing, from the unmanifest to the manifest. Every petal has certain special vibrations. It is a universal, cosmic Yantra. Sri Gurudev discussed other particulars but ended by saying, "As long as it works that's what is important. We can't always immediately know why. . . There should be something beyond our comprehension."

What is the difference between a perfectionist and a fanatic, was one question. "A perfectionist," Gurudev explained, "will not talk much. Others will see the perfection. A fanatic will talk a lot and others will see

the imperfection. Fanatics talk about it. Perfectionists live it."

In speaking of the greatness of Yoga practice, Gurudev told the Trainees, "When one goes deeper and deeper into Yoga one becomes younger and younger. In plain language, to be a Yogi means to be a healthy person."

One evening Gurudev came in to speak and started by saying, "Last night I saw something that hurt my heart." The depth with which he said that was so great that even before knowing what it was, many got tears in their eyes. Gurudev described for us something he had seen on the "20/20" news program. They had a section about how animals are raised and prepared for slaughter as food. In the mass food production there is extreme cruelty even from the time the animals are born. Unnatural conditions are created to produce a certain type of meat. "I couldn't believe human beings could do such a thing," Gurudev told us. With great feeling, he described the films of the treatment, "All those little, little animals. . ." "Even if you kill animals to eat, allow them their freedom until they die for you. No wonder we see such craziness in this country if that is the vibration which comes with most food."

Then Gurudev spoke about changing the world. He read a recent news article about how one monkey had certain habits which gradually affected all the other monkeys on the island. "I would like to be that one monkey," Gurudev said. "You too can have that influence; it's all in your hands. Go with that confidence and courage. God did not bring you into this world for nothing."

GURU POORNIMA

Many of the Advanced Teacher Trainees stayed after their graduation to attend the Guru Poornima celebration at the Connecticut Ashram.

The full moon day in July is a traditional time to honor one's spiritual teacher, and the Connecticut Ashramites were honored to have Sri Gurudev there in person for the event. The morning began with an elaborate and beautiful *pada puja*. A procession of children and traditional South Indian processional music led Sri Gurudev into the magnificently decorated Sivananda Hall. The *puja* began, and before it was over, each devotee had a chance to pay his/her respects to Sri Gurudev.

A delicious feast followed the *puja*. Then it was time to relax on the spacious back lawn at Gurudev's feet. Garuda Buss had flown to the Ashram in his helicopter, and he offered a helicopter ride to anyone who made a donation to LOTUS of a certain amount. Sri Gurudev sat in the sun with everyone as they waved to the helicopter passengers and watched the "chopper" take off and land. In the meantime, Gurudev visited with everyone and played with the children. It was a special treat for his devotees to spend the afternoon in his presence.

Then, as evening approached, the group joined Sri Gurudev in Sivananda Hall once again for special entertainment and the commemoration of his 15 years in this country. Much later, we all said goodnight to Sri Gurudev and to each other and went off for a night of beautiful dreams.

MANY LOTUSES

Sri Gurudev returned to the Buckingham, Virginia Ashram where another 15-year celebration was held. The next morning, a sunny Sunday, a Yoga Ecumenical Service took place. A lovely altar was set up on the overlook behind the Ashram's main house. The backdrop was the beautiful Blue Ridge Mountains. As Sri Gurudev and about 100 people looked on the procession of celebrants came toward the altar. Each carried a lit candle. When they reached the altar, together they brought their candles to the one large one in the center and joined together to provide the light. Sri Gurudev's face was alight too as he watched the service performed as he has taught us in past ecumenical ones. Each person represented a different religion, and most of these celebrants are devotees of Sri Gurudev. Through his guidance so many have found faith again in their family religion.

In turn, each celebrant offered a prayer and reading from the religion he or she represented. The celebrants were: Jim Price, representing the Baha'i faith; Salima Zimmerman and Yusuf-Quddus Erskin, Sufism; Prahaladan Mandelkorn, Judaism; Jeevakan Abbate, Native American Religion; Soorya and Chandra Stankovitz, Buddhism; Brahman Levy, Hinduism; and Ramakrishna Sackett, Christianity.

After the service, the celebrants lit the candles held by all of the congregation and then offered *prasad* (blessed food). A feeling of unity pervaded the whole atmosphere.

Sri Gurudev was asked to speak to everyone, and the first thing

he said was how pleased he was by the service. "To have such services under one roof is the purpose of the LOTUS." He spoke about how there is both unity and multiplicity in the universe and said, "The entire cosmos is a garden of Eden. Variety is purposely created to give us fun. But it doesn't seem to be fun anymore. Everywhere people fight about the differences. . . We have put too much stress on the differences and forgotten the essential unity."

Jagadish McCabe, the architect for the LOTUS, had just sent some new drawings for the LOTUS; and Gurudev shared them with us and talked more about this ecumenical shrine. "If enough people move to Yogaville, we will have *akanda jap*a (continuous mantra repetition) day and night. It will be a storehouse for healing."

"This is the only LOTUS in this country, but I don't want to keep it that way. When everyone sees the beauty of this, they will all want a LOTUS where people from all the churches can go and meet."

As a final reminder of the morning's ecumenical spirit, Gurudev concluded, "For all the world problems the cause is this lack of understanding of the essential unity behind everything. Remember that essential unity whatever you are doing. Apply it in your own life. Then you are carrying a LOTUS in your heart."

-Swami Prakashananda Ma

The 12th of July, Sri Gurudev blessed his San Francisco devotees with his presence at a LOTUS benefit dinner held at the brand new Embarcadero branch of Gaylord's restaurant. Over 100 people were in attendance. Guru-



Greeting flautist
G.S. Sachdev at
LOTUS benefit din-
ner, San Francisco

dev entered the restaurant through a corridor of light, as devotees lined the entryway with candles in hand, singing "Our house will be a house of prayer for all people."

The sumptuous dinner began with an ecumenical grace drawn from the prayers of many traditions which was put together and recited that evening by Mark Goldstein.

After the dinner, Gurudev and guests were thrilled by the celestial music of the renowned flautist, G.S. Sachdev who came especially to perform for the occasion.

Willie the Wizzard was also on hand to present a highly entertaining magic show. He used "Hari

OM" as both his "magic word" and "magic protective shield" during his act, which inspired Sri Gurudev to perform a magic act of his own, to everyone's great delight.

Gurudev also spoke to the guests on the greatness of the LOTUS and reminded us all once more that many more LOTUSes will be built. He said, "Let us prove to the world that we recognize that One Truth."

During his West Coast stay, Gurudev also attended public talks and LOTUS dinners in Los Angeles and Santa Barbara. He also made a special visit to Catalina Island with long-time devotees and pillars of the 'San Antonio IYI, the Raos. -Swami Divyananda Ma

Coming up next. . .

COURAGE. . .HUMOR. . .HEALTH. . .BIRTH & DEATH. . .

These are some of the topics coming up in the new "Dynamic Living" series in INTEGRAL YOGA MAGAZINE. We will continue to try to present the ancient teachings of Integral Yoga in a way that is relevant and practical in our modern day-do-day life, as well as presenting the dynamic example of Yoga in action seen in our Sri Gurudev Swami Satchidananda. Subscriptions are still only \$9 a year (\$12 foreign). Wouldn't you like to share IYM with a friend?

"Calmness of mind may also be retained by concentrating on the mind of a great soul, one which is totally freed from attachments."

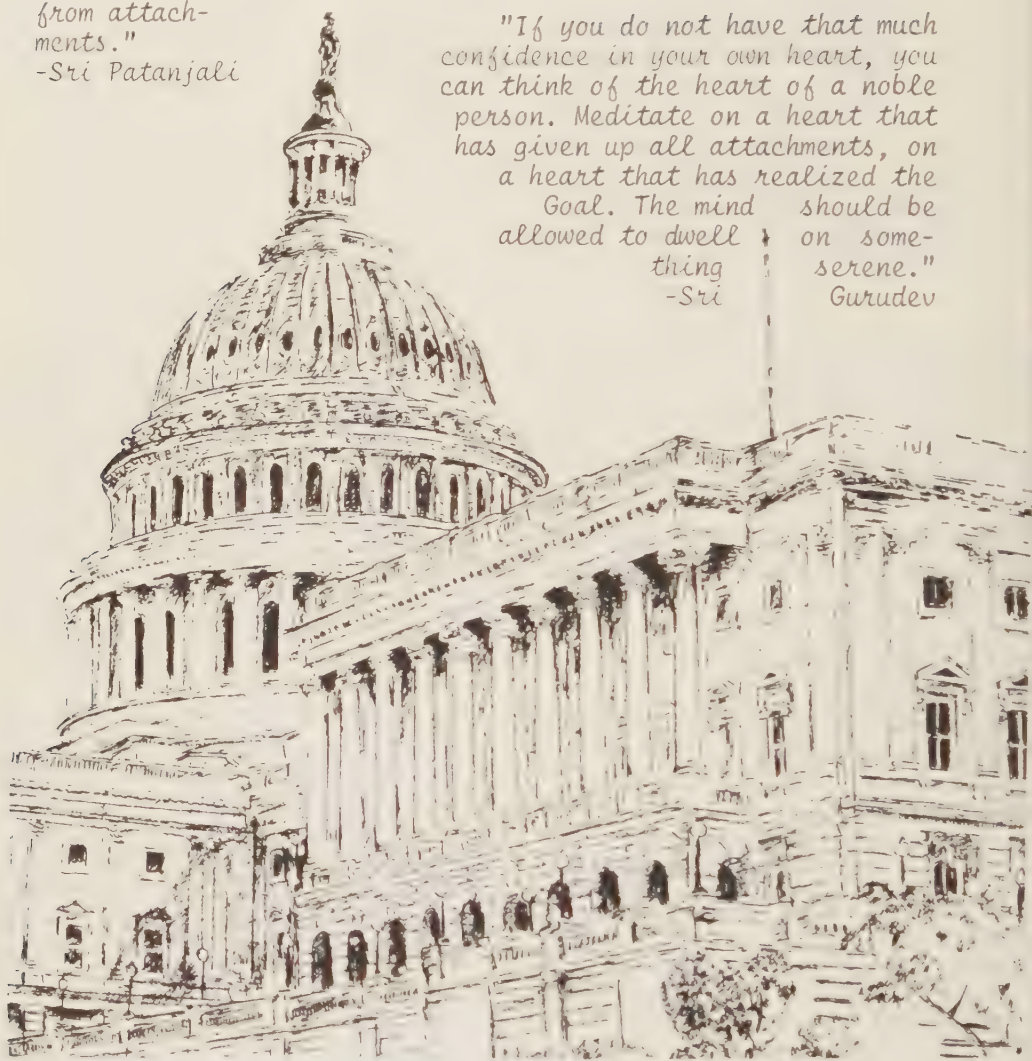
-Sri Patanjali

"If you do not have that much confidence in your own heart, you can think of the heart of a noble person. Meditate on a heart that has given up all attachments, on a heart that has realized the

Goal. The mind should be allowed to dwell on something serene."

-Sri

Gurudev



Beloved Sri Gurudev,

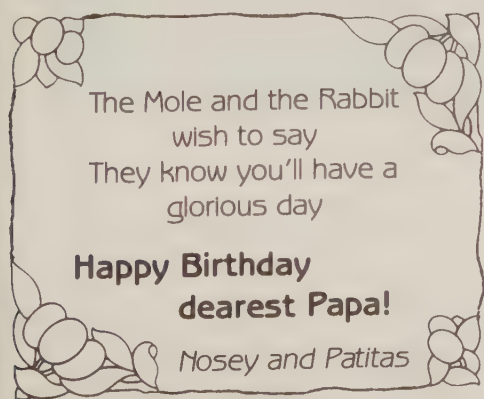
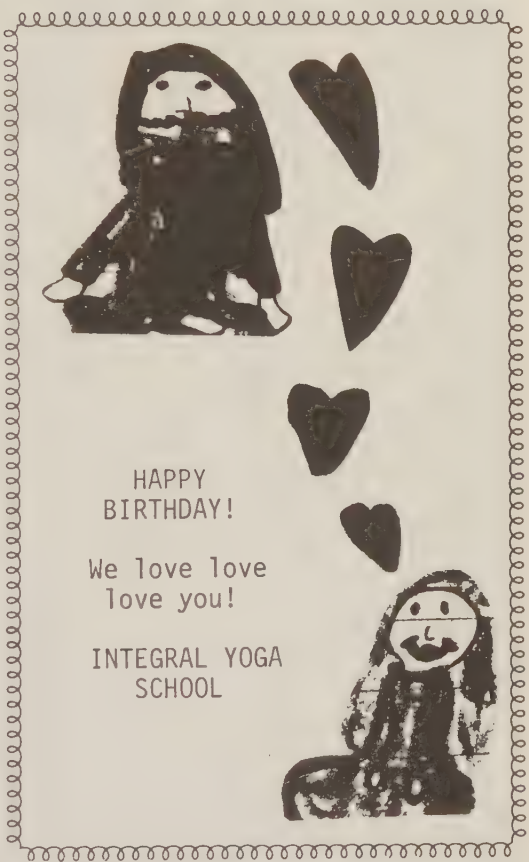
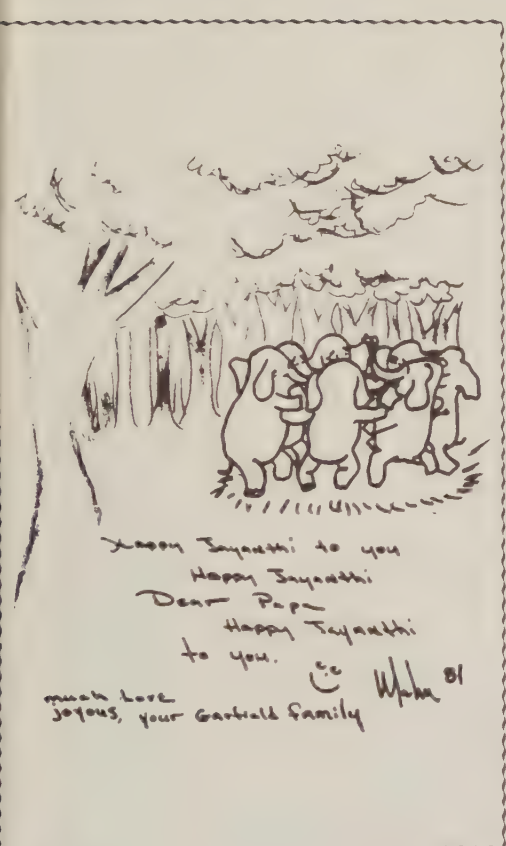
Your great heart lights our way.

Thank You for Your example of noble and selfless dedication.

With all reverence, love, and gratitude,

Your Washington, D.C. children

Jayanthi Messages 1981



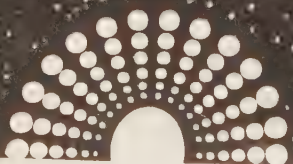
"...where two or three are gathered
together in my name, there I am in the
midst of them."

— St. Matthew 18:20

**Jayanthi Greetings
from
Detroit I.Y.I.**



YOU ARE THE
APPLE OF OUR EYE
BECAUSE
YOU EXPRESS
THE UNIVERSAL
WITHIN US ALL



Happy Jayanthi From
The staff of Universal Computers Inc.

Cedar Hill & Hydraulic Rds. P.O. 6700 Charlottesville, Virginia 22906 / 804-971-6771

Also at 1710 Fern St. Alexandria, Va.

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® Authorized Dealer

People come to us for candies
When they're wanting something
sweet.

Carob bars or ice cream
May make their dreams complete.
But for us who sell these things
You are the ultimate treat.

At lunchtime they buy sand-
wiches

And pickles and sauerkraut.
Then it's more dessert and
sodas --

It can turn one's head about.
But we bag it with dispassion
'Cause it's You that checks us
out.

The mothers come for vegetables
And all their baking needs,
And cheese and bread and butter
For those at home they feed.
But You are our nutrition
And You've given us the seed.
Making sandwiches, ads and
orders,



And filling up shelves too,
We'll never put You up for
sale,

It's Your Love that helps us
through.

So while shoppers come to buy
from us,
We'll be stocking up on You.

At Your Feet on Your Jayanthi,
Your Anna Poorna crew.

Om Hari Om Hari Om Hari Om Hari Om Hari Om Hari Om Hari Om



Blessed
Jayanthi

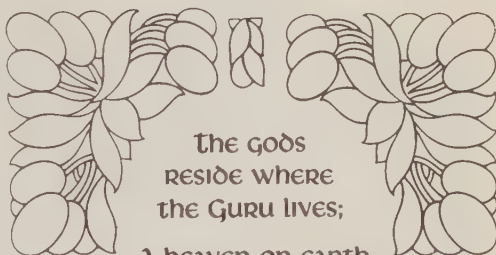


Beloved
Gurudev



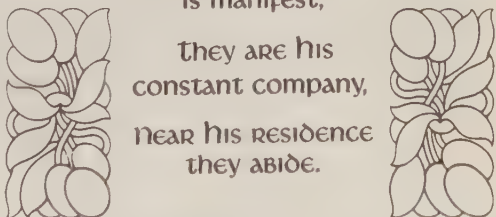
with
deepest gratitude,
Your Chicago Family

Om Hari Om Hari Om Hari Om Hari Om Hari Om Hari Om Hari Om



The gods
RESIDE WHERE
the Guru lives;

a heaven on earth
is manifest;



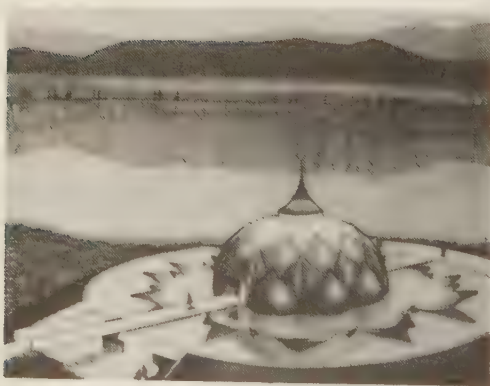
they are his
constant company,

near his residence
they abide.



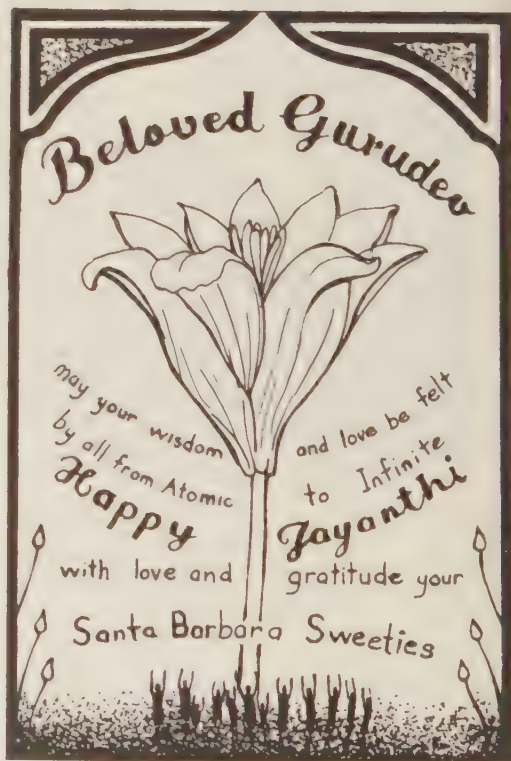
Glorious Jayanthi
to Sri Gurudev

Your children
in Los Angeles



In the LOTUS
of the Heart He dwells
Blessed Jayanthi,
Beloved Gurudev.

Your Yogaville
Virginia Children.



Be born in us today!



HAPPY JAVANTHI!

Satchidananda Ashram - Yogaville Connecticut

On the way up



Happy Jayanthi!
Your N.Y. Climbers

